لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

June 1962

ROR

EDITOR
S. D. AHMAD

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The Ahmadiyya Movement in Islam

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, District Gurdaspur, India, when he started initiating members under certain conditions. He claimed to be the Promised Messiah and Mahdi. He made the startling disclosure that Jesus Christ had escaped the crucifixion and died a natural death at the ripe old age of 120 and was buried at Srinagar, Kashmir. His claim to be the Mahdi, Messiah and Krishna raised a storm of opposition from the ranks of Muslims, Christians and Hindus of the Indo-Pak sub-continent. But the number of his followers daily increased and extended into hundreds of thousands by the year 1908 when he breathed his last.

He was succeeded, on his death, by Hazrat Maulvi Noor-ud-Din, one of the most devoted of his followers as his First Successor. The Ahmadiyya Community, at his demise in 1914, elected Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, son of the Promised Messiah, as his Second Successor.

During the tenure of his office, he particularly emphasized the propagation of the true principles of Islam and sent missionaries abroad. There is now a network of Ahmadiyya missions all over the world. Another feature of his Caliphate is the erection of mosques in the leading towns of Europe, America and Africa.

After the Partition of India in 1947 the headquarters of the Ahmadiyya Movement moved to the newly-erected town of Rabwah in West Pakistan.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from

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Ahmadiyya Muslim Foreign Missions,
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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions. Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contribtors.

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THE REVIEW OF RELIGIONS

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The True Significance of Islam

From the writings of the Promised Messiah, peace and blessings of Allah be on him—rendered into English by A.R. Khan Bengalee.

The comprehension of many fine spiritual secrets depends upon the realisation of the true significance and purpose of Islam. So, before entering into any other discussion, it is essential to discuss what true Islam is, what it really aims at, how to attain this aim, and what to gain by attaining it. A careful study of the true philosophy of Islam and matters relating to it, will highly benefit our internal (Muslim) antagonists as most of their doubts and suspicions are the result of their not paying due attention to the true and full significance and objective of Islam and the means and ways of achieving it. If my opponents ponder over these truths, and, then, go through my reply to their objections, many of their doubts and suspicions shall, undoubtedly, be removed provided they read these truths attentively, and keep-

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ing these truths in view, reflect deeply over my replies which I have written to dispel their doubts. Similarly, those who are against religion will also greatly profit by the exposition of these truths, and they will be able to realise what religion truly is, and what the signs and indications of the truth of a religion are.

According to the Arabic lexicons "Islam" means: to pay the price of a thing in advance, to entrust one's affairs to somebody, to sue for peace, or to give up some contention or hostility.

In the theological sense of the term, 'Islam' means what the following verse of the Holy Quran imports :—

بلى من اسلم وجه لله وهو محسن فله اجره عند ربه ولا خوف

عليهم ولا هم يحزنون

i.e., a Muslim is a person who consecrates his entire self to the Divine Cause, in other words, who dedicates his life to God and gives himself up to doing His will and winning His pleasure; attain constancy in doing good deeds purely for His sake, and devotes all his powers and abilities in His cause, that is to say, becomes entirely God's, both in faith and in practice. (2 : 113)

As a matter of faith, a Muslim should firmly believe that the purpose of his whole life is to know, obey, love and adore God and win His pleasure.

In practice, he must, purely for the sake of God, practise all such virtues as are feasible with all his faculties and God-given capacities, and he should perform them with such zeal, ardour and absorption, as if, he were seeing the very face of the True Object of his worship in the mirror of his obedience.

The latter portion of the verse means that only such persons as are blessed with perfect faith, and righteous conduct based upon personal love, and do good deeds with a natural zeal and enthusiasm as mentioned above, deserve reward from God, and such persons shall have neither fear nor anxieties; in other words, they shall attain salvation in this very life. For, when man, after believing in the Person and Attributes of God, be-

comes completely at one with Him, and merges his will with that of God, and when all his delights and pleasures lie in rendering obedience and submission to Him, and his righteous deeds are not the result of any strain, but are actuated by the relish and pleasure he finds in doing them, he reaches the stage which should be called 'Falah' (Success), 'Najat' (Salvation) and 'Rustgari' (Redemption). Whatever one shall experience and enjoy in the Here-after as a result of attaining salvation, shall be, in real, only reflections and impressions of this spiritual state, which shall appear in the Next in physical forms. In short, Heavenly life starts from here and the life of Hell and its chastisements also originate from the evil and useless life led in this world.

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A close reflection on the afore-said verse makes it clear to every man of right understanding that a man deserves to be called a true Muslim only when he consecrates to God his entire self with all its internal and external powers and faculties, and returns to Him all that he received as a trust from Him; and demonstrates his Islam and all its different phases of perfection, not merely by profession, but by practice. In other words, one who professes Islam should prove that his hands and feet, heart and brain, intellect and understanding, indignation and compassion, fortitude and knowledge, powers and faculties—physical as well as spiritual, honour and wealth. comforts and delights; in short, every external and internal thing possessed by him—starting from the hair of his head to the nail of his toes, nay, even his motives, fears and apprehensions, feelings and emotions, have become so subservient to God, as one's limbs are to one's self. In short, he has to evince that his sincerity has reached such a stage of perfection that he regards all that he possesses, not his own, but God's and all his limbs and faculties are so busy serving God, that they have, as it were, become the limbs of God.

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A deep reflection on the above mentioned verses makes it further clear that Dedication of life in the Cause of God—and this is the true purpose and significance of Islam—is of two kinds. One sort of Dedication is to regard God alone as the Object of worship, adoration and love, and not to tolerate any

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thing or person to be a partner in his devotion to, love and fear for, and hope in God; to glorify, praise and worship God with heart and soul, and to observe whole-heartedly all the rules and etiquettes of worship, Divine Commandments, Injunctions, Limitations, Decrees, and Decisions; to undertake to abide by these Divine commandments and Restrictions, Laws and Regulations, with all humility and servitude and perfect willingness; and lastly, to realise fully all those holy truths and pure knowledge which lead to the appreciation of God's unlimited Powers, His supreme Authority and Sovereignty, His Gifts and Bounties.

The other kind of Dedication is to devote oneself to the service of God's creatures, sympathising with them, finding out ways and means for the solution of their difficulties, bearing their burdens, and providing true relief to their sorrows; to suffer discomfort to make others comfortable, and to undergo pain and trouble to make others happy.

From the above discourse, it is clear that the true objective of Islam is extremely sublime and one never deserves to be called a follower of Islam in the true sense, until one surrenders oneself to God with all one's powers and faculties, desires and inclinations; and devotes oneself in the service of His Cause, forgetting the ego with all its concomitants.

In short, a man deserves to be called a true Muslim only when he brings about a complete change in his life of remissness, and, as a result, the animal in him with all its passions is annihilated, and after he has suffered such a death, he is blessed with a new life of benevolence spent in doing good to others, out and out, for God's sake. This life is so holy that besides obedience to the Creator and sympathy with the fellow creatures, he knows nothing else.

Submission and obedience to the Creator should be of such a nature that, in order to establish His Honour, Glory and Unity, he should be prepared to court disgrace and humilitation; and to revive His Unity, he should be prepared to suffer thousands of deaths; in obedience to Him, he should be gladly prepared to have one of his hands cut off by the other; and the love and respect for His Commandments and the thirst for seek-

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ing His Pleasure should create in his heart such an abhorence for sin that sin should be considered by him as a devastating and desolating fire, or a fatal poison, or a destructive lightning from which one should try to escape with all one's strength and power. In short, he should be prepared to sacrifice all his personal wills to the Will of God ; and with a view to engrafting himself with the tree of Divinity, he should be ready to sustain fatal wounds, and in order to evince his connection with Him, he should be ready to sever all other connections.

Further, he should render service to God's creatures in this way that in all their needs, and in all the different kinds of mutual social dependabilities ordained by Divine Distribution of affairs, he should do the greatest possible good to them, purely for the sake of God, and out of true, selfless and real sympathy for fellow-creatures ; and he should help every indigent and needy person with his God-gievn capacities, and strive hard to improve their conditions—temporal as well as spiritual.

But this dedication to God will be worth the name only when all one's limbs are imbued with the Divine Tinge in such a way that they become, as though, Divine tools or instruments with which, Divine Acts are displayed from time to time ; or like a transparent mirror they reflect clearly and perfectly the Divine Wills. When obedience to God and service of His creatures reach this stage of perfection, then, the faculties and limbs of the man of such spiritual attainments, may, on account of his becoming an image of God (i.e., being imbued with Divine Attributes), be rightly said to have, by way of an external manifestation of Unity, become entirely God's i.e., it may, then be rightly said that his eyes, tongue, ears, hands and legs are the eyes, tongue, ears, hands and legs of God, because all those limbs and faculties manifesting the Divine Will and acting as a medium of the expression of Divine Intentions, deserve to be called the Image of God. The reason is that just as a man's limbs are perfectly obedient to his own will and intention, similarly, a man, reaching this state of perfection, is perfectly in harmony with the Divine Will and Divine Design ; and the Glory, Majesty, Unity, Sovereignty and Divinity of God and

everything that is in accordance with His Will and Design, are so dear to him as they are to God Himself.

In short, such a sublime obedience to God, and service of His creatures rendered out of love and affection and with perfect sincerity and uprightness, is Islam, the true significance of Islam, the sum and substance of Islam, which is attained only when one experiences a death by killing his animal self, its propensities, desires and inclinations.*

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*Aina-i-Kamalat-i-Islam, p. 57—62.

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Review of Religions Sixty Years Ago

N. D. Muneer, M.A.

Besides being the first English Journal started by the Ahmadiyya Movement, the 'Review of Religions' has had the unique privilege of serving Islam in the life-time of the Promised Messiah under his own direct guidance.

It made its debut with its first monthly issue of January, 1902. The size, frequency and volume have not undergone any change during the last sixty years of its life. The first issue which was printed by the 'Anjuman-i-Isha'at-Islam, Qadian, District Gurdaspur, runs into 40 pages.

The back cover carries the only advertisement. The inside of the back page contains a notice about the journal itself describing briefly its *raison d'etre*, its subscription rates and rates for advertisements.

The name of the editor does not appear in its pages. But we learn from the '*silsila-i-Ahmadiyya*', (page 118), a brief historical sketch of the Movement written by Hazrat Mirza Bashir Ahmad, the second son of the Promised Messiah that it was one of his disciples, Maulvi Muhammad Ali, M.A., whom he appointed as editor. His job was to render into English any article written by the Promised Messiah or to prepare one as directed by him.

The contents of the first issue as given on the front page comprise 4 articles, the titles are, 'Prospectus', 'The objects of the Magazine', 'How to get rid of the bondage of sin', and 'The Bubonic Plague.'

The 'Prospectus' purports to say that the Mission of the Promised Messiah was to establish the truth of Islam in the world and points out that "in almost every number of the Magazine we shall be able to give translations of his learned and masterly expositions of difficult religious questions. Further it invites contributions from the 'pens of other learned writers'

provided they are in sympathy with the objects of the Magazine. Objections against Islam are also invited with sufficient grounds' substantiating them and an assurance given that 'an answer to these shall appear from time to time in the pages of the Magazine.

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'The objects of the Magazine' then follows. Covering about 9 pages, this article brings out the theme that moral and spiritual transformation is brought about by a Divine reformer only. It is he who on the one hand being in communion with God and manifesting His Attributes and Powers, on the other having the deepest regards and sympathy for the good of His creatures is able through his personal example and magnetism to purify those who come in contact with him from the dross of worldliness and prepare them for achieving the highest moral good.

The article further presents an analysis of the moral conditions prevailing among the contemporary Christians and Muslims and compares their condition with the condition of their forbears living in the life-time of Jesus Christ and the Holy Prophet (peace and blessings of God be on them) whose lives shone with moral excellence while their present-day progeny was sunk low in depravity.

So much so that in the words of the article, "The large cities of Europe and America are, to draw it mildly, theatres where horrible and odious scenes of obscenity and debauchery are commonly represented. Were it possible for Jesus to rise from among the dead and witness the state of millions who call themselves the flock of Christ it would indeed strike him with wonder that the generation of the people whose lawlessness knows no bounds, who have abandoned themselves to demoralizing excesses and resigned themselves to passions of flesh, and who are overcharged with the cares of this world, go by his name and claim to follow in his footsteps. Almost all of the professing Christians departing from the paths of purity and righteousness, have taken to licentiousness, intemperance, luxury and bestiality."

About Muslims the tone of the article is milder. They are also debased but not to the same extent. They are shown superior to Christians in at least four respects. "Firstly, they

believe in the One Living and True God, and do not worship or deify creatures. Secondly, intoxication which is the root of all evils and the great enemy of all good morals, is so rare among them that compared with the wholesale drunkenness of Christian nations, they may be declared to be quite free from the pestilence. Thirdly, the great Christian vice of gambling is also comparatively rare among them. Fourthly, God has protected their men and women from the wide spread of prostitution which forms a sad feature of the Christian communities."

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Nevertheless, Muslims are also caught up in the meshes of moral corruption. Declaring that mankind needed a Divine Reformer for its spiritual reformation the article concludes :

"If it is true that God wills now as He willed in times past that man should repent of evil and be righteous, we undoubtedly stand in need of an inspired reformer who like the former prophets has the magnetism to draw people to goodness, who possesses divine attributes, whose life stands in purity eminently above others. whose teachings have the power to attract and who can show extraordinary signs. Our object in this Magazine is to show :

(1) Who this inspired reformer is ;
(2) What arguments and signs there are which support his claim ;
(3) What his moral teachings are ;
(4) What beliefs he inculcates and what he rejects ;
(5) What truths and knowledge he has brought and in which of the divine books they are to be found ;
(6) What path he teaches for union in God.

"Under these six heads falls the vast variety of the subjects to which the pages of the Magazine shall be devoted. Besides these it undertakes to refute every objection against Islam, The Holy Quran and the Holy Prophet Muhammad (peace and blessings of God be on him) and the great Reformer the holy founder of the mission to which reference has above been made. It shall defend the cause of truth and oppose every false doctrine or erroneous teaching which is in violation of the rights of the Creator or the created."

Then comes the choicest article on 'How to get rid of the

bondage of sin' which comprises 25 pages. The name of the writer has not been indicated but there is ample internal evidence to show that it is a translation of an article written by the Promised Messiah himself. For instance a visit of a European guest is mentioned in the following words, 'On the 20th of November last a European came here. Just at that time a number of my followers had assembled together and the conversation was on a religious subject.'

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After reading this article, Tolstoi, the most distinguished personality in modern Russian literature, wrote back, "I approved very much two articles, 'How to get rid of sin' and 'The life to come'. The idea is very profound and very true" (As recorded in Review of Religions, September 1911).

The article starts with an assessment of the extent to which the poison of sin had spread in the world. Its pervasiveness is described in the following words : "It has destroyed almost a whole world. Pure and noble truths are laughed at and trifled with and a turning to God and total resignation to His will is looked upon as an absurdity. Every soul upon earth seems to be bent upon earthly cares and advantages, as if some hidden power had constrained it to that course."

Then the problem of reversing this attitude of mind is tackled. The remedy prescribed is a 'perfect knowledge of God' and an unabating certainty in the belief that obedience to His behests constituted the *summum bonum*. The article says, "The efficiency or inefficiency of an attraction depends upon the certainty or uncertainty of our views with regard to any matter ; and if the certanity is greater, the attraction too is more powerful. It is a principle the truth of which is no less unquestionable in the spiritual than in the material world, that an attraction can only be countered by its opposite, if the latter is more powerful than the former. Since the world in its present state is being dragged down under the influence of an evil attraction, it can never raise itself up to the level and soar into the higher regions unless an opposite and more powerful attraction from Heaven overpoises the existing earthly tendencies and brings about a greater certainty in the opposite direction.

"To make it more clear, no change for the better can be brought about until people begin to see with certainty that there are real and more substantial and lasting advantages and delights in submission to the commandments of God than can be felt by indulging in carnal passions and evil desires, that these advantages and delights can be palpably felt in a virtuous life, and that transgression is not only equal to but worse than death. This certainty when it has an entire control over the mind, can alone be a safe protector against sin."

The article then goes on to explain the role played by a Reformer or an Imam in eradicating the evil inclinations from a human heart. It says that in periods of spiritual darkness God raises a Reformer whom He blesses with Divine lustre and it is the function of that Reformer to redeem mankind from the path of evil which he accomplishes through his teachings, his precepts and his personal example. He is the sole source of spiritual light.

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Here is one paragraph dealing with the subject: "The person who thinks that he can do without that real source of light is deluded, for he sets himself in opposition to the unchangeable laws of God. The eyes have a light, yet to avail themselves of it they must borrow the light of the sun. The *Imam* resembles the sun in being the true source of all light; he comes from Heaven and illumines the world, and the eye is blind that does not borrow light from him. On the other hand the person who, with the aid of this light stands on a firm footing of certainty is attracted towards virtue."

Then the claim of the Promised Messiah to be the Promised Reformer and Imam is upheld by the argument that despite the sustained efforts of his opponents to destroy his Mission he was unharmed and Divine assistance was granted to him without intermission.

The objection that he could not be the Promised Messiah and Mahdi as he had denounced the current conception of Jehad and was against the use of force for the spread of Islam is then refuted. The true conception of Jehad is explained fully and the early wars of Islam vindicated and shown in their true perspective.

The following paragraph will give the gist of the argument: "It must be stated here that permission for self-defence and murdering the enemies of Islam was not given to the Muslims until the Arabs had. on account of their excessive oppressions and outrages and innocent bloooshed, rendered themselves culpable and liable to be punished with death. But a clemency was even then shown to such of them as embraced Islam. The unity of religion established a brotherhood and all past wrongs were forgotten. It is here that some opponents of Islam have stumbled and from this they draw the conclusion that the new religion was forced upon the unbelievers. In fact the case is just the reverse of what the objectors have thought. There is no compulsion here ; it was a favour to those who had rendered themselves liable to death." Muslim Moulvies who advocate the use of force for the spread of Islam are then strongly condemned.

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In conclusion the prescription for freeing oneself from sin is reiterated and the Christian dogma of Atonement is heavily fired at for having failed in this respect. The article says, "Nineteen hundred years have elapsed since the blood of Jesus was first introduced into the world as a patent sin-healing remedy, but instead of doing any good it has proved harmful to society and intensified the evil which it affected to mitigate.

"The question naturally arises now, whether there is any true remedy for freedom from the bondage of sin if atonement is not. I do not only assert it forcibly but offer it as my own experience and a well-tried remedy that there exists, and has existed from the creation of man down to this day, one and only one sure method of being released from the slavery of sin and the disobedience of God. Nothing can be proof against sin except a perfect knowledge of God attained through sure and conclusive arguments and brilliant signs of His existence. It is not to believe simply that there is God but to know God and see God. It is through such a knowledge of God that man sees clearly that the wrath of God is a devouring fire, and that a manifestation of the beauties of God sets the soul at rest and makes it evident that true bliss and eternal felicity consist in a constant adoration of God. Every screen that hides the face of

God from man is then raised and the Divine glory and beauty are revealed to him in their full lustre. This is the only way in which sensual passions can be restrained, and it is only such a knowledge of God that works a true transformation in man."

The last article appearing under the name of the Promised Messiah is entitled, 'The Bubonic Plague'. Warning mankind that plague had visited them due to their sins and irreligion, the Promised Messiah has exhorted them in this article, to reform themselves and turn to God.

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Islam and the Liberal Arts

Ch. Abdus Salam Akhtar M.A.

The Islamic contribution to Science is now a reality *de-facto.* Al-Mamun's installation of an observatory in Baghdad in 829 A.D., Al-Battani's discovery of the laws of lunar eclipse, and Al-Zarqab's investigation of astronomical regions, especially his conclusive explanation of the motion of Aphelion, with respect to the stars, are uucontradicted facts in history, universally acknowledged by one and all. I now wish to draw the attention of the readers towards the Muslim achievements in the liberal arts.

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Before a detailed description of the achievements of Muslim scholars is given, one fact should however be remembered with care. In the days of Islamic scholarship, no one subject could be isolated exculusively from the rest in water-tight compartments. Specialists were there no doubt, but the same earnest curiosity about the world around, which might lead a man to become a chemist or an astronomer, was equally certain to make him a philosepher. Thus the great historian Ibn-e-Khuldun was both a philosopher and historiographer. Indeed Hitti calls him "the greatest historical philosopher;" yet another Muslim philosopher who did not confine himself to scientific study alone, was the physician Ibn-e-Rushd, of whom the great Western writer, Hitti says:

> "Ibn-e-Rushd, the physician, was entirely eclipsed by Ibne-Rushd the philosopher and commentator".[1]

Another fact, however, which prompted even a common man "to look at things beyond" besides doing his regular duties, was the Holy Quran itself. To a non-Muslim mind, the conception of a Holy Book, referring to scientific laws working in Nature, might be a novel idea. But to a Muslim, whether he is a labourer or a lawyer, a doctor or a divine, this universe is a food for thought, and a field for actions.

ولله ملک السموت والارض و الله علی کل شیٔ قدیر ان فی خلق السموت و الارض و اختلاف الیل و النهار لایات لاولی الباب الذین یذکرون الله قیاما و قعودا و علی جنوبهم ویتفکرون فی خلق السموت و الارض ربنا ما خلقت هذا باطلاً سبحنک فقنا عذاب النار

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"And to Allah belongs the kingdom of the heavens and the earth: and Allah has power over all things. In the creation of the heavens and the earth, and in the alternation of the night and the day, there are indeed signs, for men of understanding. Those who remember Allah, while standing, sitting and lying on their sides, and ponder over the creation of heavens and the earth, "Our Lord! Thou hast not created this in vain; nay, holy art Thou; save us then, from the punishment of thc Fire". (3 : 190-192)

The teaching which not only allowed, but enforced scientific speculation, could not but produce geniuses of the highest order. That is why, in the opinion of the German scholar Humboldt, the Arab scholars should be considered "the proper founders of physical science in the significance of the term, as we are now-a-days accustomed to use it".[2] George Sarton, a science historian pays a glowing tribute to Muslim scholars, by saying,

"The most valuable of all the most original and the most pregnant works were writtcn in Arabic. From the second half of the 8th to the end of the 11th century, Arabic was the scientific and the progressive language of mankind. During that period, any one wishing to be well-informed and up to-date had to study Arabic. It will suffice here to evoke a few glorious names, without contemporary equivalents in the West: Jabir bin Hayyan al-Kindi, al-Khwarizmi, al-Razi, Thabit bin Qurrau, Ibn-e-Yunus, Ali bin Isa, Ibn-e-Sina, a magnificent array of names, which it would not be difficult to extend...Muslim Spain wrote one of the brightest chapters in the intel-

lectual history of medieval Europe. Between the middle of the eighth and the beginning of the thirteenth centuries the Arabic speaking peoples were the main bearers of the torch of culture and civilization".[3]

Another scientist-historian, Sir Edward Thorpain, an authority on the development of physical sciences, writes,

"The Muslim Caliphate in Spain under the beneficent rule of Yusuf and Yakub alone saved science from extinction. Cardova, Saville, Granada, and Toledo were the chief centres of learning in Western Europe; and it was mainly through the perfect and glorious physicist, the Muslim Ibn-e-Rushd, better known as Aveiroes (1126 A.D. to 1193 A.D.) that Christian scholars like Roger Bacon, acquired their knowledge of the philosophical system of Aristotle and through the Muslim Geber and Avicenna that they gained acquaintance with the East".[4]

The Art of Historiography.

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The term 'Historiography' signifies writing and recording the facts of history in a chronological and teleological order. Nearest to the pure philosophers in their approach to life are perhaps the Muslim historiographers. Three names stand out unique among the Muslim historians. First there was Abu Al-Hasan Ali Al-Masudi known as the "Herodotus", of the Arabs. Like the great Greek historian, Al-Masudi was also the Father of history, of Arab history, of course, but Al-Masudi had a different approach to the facts at his disposal. He invented the 'topical' method, and he grouped his events not around years and dates but around persons and dynasties. He was also the first to make use of a good historical anecdote as a means of enlivening the work.

The other two historians, who stand out supreme are Ibn-e-Khuldun, and Al-Tabri. In his famous "Muqaddmah", Ibn-e-Khuldun presented for the first time a theory of history which took into account, physical factors like climate and geography, and the moral factors of human life, resulting as a corollary thereof. Ibn-e-Khuldun was also the first to discover the laws of racial progress and decay, and the truth is, that in him alone,

we find the real causes of the rise and fall of nations.

Al-Tabri wrote a history of the world from its beginning up to the year 915 A. D. He believed in learning for the sake of learning. His history therefore combines the zest of a theologian, the accuracy of a jurist and the insight of a politician. He was so devoted to learning, it is said, that throughout his life he did not accept any recompense for the trials through which he passed.

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Painting and Architecture.

Art is rather a controversial subject, and especially in modern times it has acquired a different shape, but so far as human taste for painting and portraiture is concerned, the Muslim art touched what imagination could possibly concieve. The 13th century books, especially story-books and books about science, were profusely illustrated. The great artist Yahya Ibne-Ali, is known as an illustrator *par excellence*. His symbolic representation of the *Muqamati - Hariri*, gives pleasure and inspiration simultaneously. The popular kind of art was of course mural; in the Syrian desert, were found bath-houses, and pleasure-houses, built by Walid (705-715. A.D.) the *Qasre-Amrah* by Yazid, the walls of which were adorned with some very fine pictorial representations. Similar murals were to be found in Iran and Egypt, also commissioned under the Umayyad caliphs.

It was of course under the Mughals, that Muslim painters produced some of the best art that the world has ever seen. It is said that the Royal library at Agra contained 24 thousand manuscripts, many of which were illustrated. Besides, the lattice-work in colour and marble designed in forts, palaces, and towers presents almost a poetry in stone. The art of Mughal architecture is a singular subject altogether, but one thing which needs to be emphasized, is the peculiar glow given to the domes, arches and the entire symmetry of the construction. The peculiarities of construction have become so much characteristic of the Islamic way of architecture, that any building possessing these, can be declared Islamic, even at a glance. M. Nur Ahmad M.A B.L. writing of the architectural styles of the Muslim designers says:

"With the crusades there came a considerable intermingling of Muslim and Christian architectural styles resulting in a form of building now considered as typically Spanish, but the fact that the Spanish language preserves many Arabic terms clearly shows the Arabic origin of many of the structures. The term "Moorish" arch is still used to-day for any horse-shoe arch, so characteristic did it become of Muslim architecture in the West.....Through-out the thirteenth and the forteenth centuries, there was a great deal of vigorous architecture in Christian and Muslim countries alike, each civilization influencing the architecture of the other. The West took a number of architectural patterns from the Islamic World such as painted and cusped arches, bar tracery in windows, plate tracery, the use of ungazed shafts at the angles of pier, ornamental pierced battlements, carved inscription, striped facades, metal grilles, geometrical patterns in decoration and a great many other elements of architectural beauty that fused and mingled with the styles of other nations".[5]

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Oratory and Music.

From the early days of Islamic history, mosque has always been the centre of important pronouncements, discussions, and instructions. What was originally a technique of sermonizing, developed into a literary art, and it flourished in those days, when literature consisted more of spoken words than of written words. Again we quote Philip Hitti, when he writes about public speaking, as it was cultivated during the Umayyad epoch. He says:

"The Khatib used it as an instrument of religion in his Friday noon sermons, the general resorted to it, as a means of arousing military enthusiasm among his troops, and the provincial governors depended upon it for instilling patriotic feeling in their subjects ..... The highly ethical orations of Ali, with their ryhmes and wise sayings, the sermonettes of the Ascetic al-Hassan-al Basri, delivered in the presence of the Caliph Umar-bin-Abdul

Aziz, and preserved by the latter's biographers, the military and patriotic speeches of Ziyad-ibn-Abih, and the fiery al-Hajjaj, all these are among the most valuable literary treasures handed down to us from that early age".[6]

It is needless to dwell on the oratorial genuises found so abundently among the Muslim ranks. The earlier periods of history being so fraught with struggles and hardships, wars and battles, every soldier was a speaker, and every speaker a soldier. It often happened, that at the time of conscription, the speech of one soldier roused thousands including women, and the entire populations of towns and cities thronged to make a final bid for victory.

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The case of music is also not different. The philosopher al-Farabi was also the greatest living musical theorist, and his book, known as "Kitabul-Mausiqi al-Kabir", continued to be an authorty on the theory of music as late as the 17th century. Yet it is wrong to infer, that in the early age of Islam, there was any such thing, as a musician's profession. Music was taken more as a supplement to literary delight, than as an end in itself. In the present day, fine arts have been more and more departmentalised and given a separate entity. But in the days of Islamic culture, these arts were so to say, consolidated and integrated to produce a coherent tone of life. The Holy Quran itself, in many of its verses possesses a a rythm of its own, and if read aloud, keeps a symphony working on the vibrations of mental ears. For example :

علمه شدیدالقوی ـ ذومرة فاستوی ـ وهوبالافق الاعلی ثم دنا فتدلی

فکان قاب قوسین او ادنی

Here, as the reader will find, قوای , فاستوای , الاعلی , فتدلی and ادنی , stand symphonically the same. When read aloud, their ryhme and rythm give a most pleasant sensation, touching the ears of the heart. Precisely on the basis of this symphony, the art of recitation قرات, was developed and the Quran was committed to memory by millions of Muslims in every age.

Our Idea of Culture and Toleration.

Culture denotes cultivation of the mind, but not of one

mind, as some people might think. It is the cultivation of the entire human race with a view to the realization of a cosmic ideal. We may quote Pickthall, when he speaks of 'Islamic culture'. He says,

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> "No victories of War or peace however brialliant can be quoted as the harvest of Islam. Islam has wider objects, grander views. It aims at nothing less than universal human brotherhood. The whole of Islam's great work in science, art and literature, is included under two heads : aid and refreshment. Some of it such as the finest poetry and architecture falls under both. All of it recognizes one leader, follows one guidance, looks towards one Goal. The leader is the Prophet, (may peace be upon him) the guidance is the Holy Quran, and the Goal is Allah",[8]

Islam foresees and works for a radiant future for the human race, and though every Muslim holds his life cheap in the service of Allah, he would never dream of sacrificing any human life for the sake of idolizing any other being. The idea of the Universal Power, operating without partnership, forms the ground work of Islamic idealism, and all culture springing from this source tends, to make a Muslim look beyond this mundane existence, and work for the betterment of man at large. In fact, this view of culture, has affected the minds of the West, quite recently, so much so, that Mathew Arnold has spoken categorically about it. He says :

> "Culture looks beyond machinery. It has one passion, the passion for sweetness and light. Nay, one greater passion, and that is to make them prevail. It is not satisfied till we all come to a perfect man ; it knows that the sweatness and the light of a few, must be imperfect, until the raw and unkindled masses of humanity are touched with sweatness and light".

Perhaps no other religion has emphasized human fraternity as much as Islam has done. A new convert to Brahmanism, can not, inspite of the most rigorous discipline, acquire the status of a family priest and the christian missionary, inspite of all declared

humanitarianism, can not on logical grounds, extend his invitation to a non-Israeli, for Jesus said clearly :

> "I am not sent but unto the lost sheep of the House of Israel."[9]

It is then, Islam, alone, on grounds of theory and practice, which can and does extend its message of fraternity to one and all.

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The essence of this culture lies in the Islamic concept of toleration. History is a testimony to the fact, that the Muslims, whether they have been in power or not, have kept wide open the gates of their mosques to anyone and every one who devoutly practised Islamic principles. In fact, the Holy Book which enjoins upon its followers :

ولايجر منكم شنان قوم ان صدو كم عن المسجد الحرام ان تعتدوا

> "And let not the enmity of a people that they hindered you from the sacred mosque incite you to transgress." (5 : 3)

That they should not seek revenge, even against those people, who committed crimes and inflicted injuries on them, can not, but be a Book of universal peace and fraternity. Islam the very essence of which consists in being obedient to the laws: the laws of state, and the laws of God, comprises liberal-mindedness to the extent, concievable by the human mind. It alone shelters the grieved and the oppressed, for in Islam alone, do the victor and the victim find eternal peace and eternal good.

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1. Philip Hitti "History of the Arabs".
2. Kosmos Vol. II.
3. History of the Arabs p. 557.
4. A History of Chemistry : p. 20.
5. Glories of Islam p. 67
6. History of the Arabs p. 249.
7. Islamic Culture p. 2
8. Essay "Sweatness & Light"
9. Matthew 15:24.

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Islamic Brotherhood

J. B. Saifi

The present day world is divided in many respects. In the first place we have the two blocks - East and West - that divide the world. Within these blocks the different countries are further divided among themselves. The two major factors that divide these countries among themselves are race and religion.

We are concerned with the Muslim world only. It is a pity that even the Muslim world is not united as it should be; for petty differences the followers of Islam have been split up into a number of sects.

Islam is a religion of unity. Just as it teaches its followers the unity of God so does it teach its followers to remain united. In fact according to the Holy Quran and the Holy Prophet Muhammad, peace be on him, the Muslims are brothers to one another. The relevant verse of the Holy Quran reads:

> "Surely all Believers are brothers; so make peace between brothers and fear Allah that mercy may be shown on you"

In another verse the Holy Quran says:

> "And hold fast together by the rope of Allah and be not divided; and remember the favour of Allah which He bestowed upon you when you were enemies and united your hearts iu love, so that by His Grace you became as brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided."

The Holy Prophet has also laid great stress on the Muslim brotherhood. The Hadith in this connection reads:

> "Muslims are brothers in religion and they must not oppress one another, nor abandon assisting each other, nor hold one another in contempt; the seat of right-eousness is the heart; therefore that heart which is right-eous does not hold a Muslim in contempt; and all the

things of one Muslim are unlawful to another, his blood, his property and his honour."

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Another Hadith of the Holy Prophet reads:

"A Muslim is a brother to a Muslim; he wrongs him not nor gives him over; and whoso shall fulfil the wants of brother, Allah will fulfill his wants; and whoso relieves a Muslim from distress, Allah will relieve him from the distress of the day of Resurrection; and whoso hides the faults of a Muslim Allah will hide his faults on the day of Resurrection; and whoso walks with a wronged person, so as to establish him in his right, Allah will establish his feet on the *Sirat* (narrow path to paradise) on the day of Resurrection when other men's feet shall stumble."

Perhaps the greatest gesture by which the Holy Prophet indicated his strong belief in the Muslim brotherhood was when he united the Muslims of Mecca and Medina after he had migrated to Medina.

It is said that on reaching Medina, the Holy Prophet collected the Muslims and suggested that every two Muslims should be linked together as two brothers (one from Mecca and the other from Medina). Thus the Muslims of Mecca and Medina from then onwards lived as brothers.

Indeed Islam is the greatest force that can unite the world. It is the Muslims above all others who should have been united. Had they not split into different sects they would certainly have become a great force to reckon with.

There are so many advantages of Muslim brotherhood. In the first place let us ask ourselves this question: "Why are the Muslims considered to be the most backward of all the other peoples?" The answer to this is simple. It is just because they have not remained united as they should have been. In the early times when the Muslims were a united people, they were the masters of large empires and were considered to be the most forward people. Proof of this can be found in the following paragraph from Philip K. Hitti's book 'The Arabs—a short history':

"One hundred years after the death of Muhammad the Muslims were the masters of an Empire greater than that of Rome at its zenith, an empire extending from the Bay of Biscay to the Indus and the confines of China and from the Arab Sea to the lower cataracts of the Nile .... No people in the early Middle Ages contributed to human progress so much as did the Arabs..... Arab scholars were learning Aristotle when Charlemaigne and his Lords were reportedly learning to write their names."

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Islam is the religion that can unite the world. Let the followers of Islam, the Muslims, set an example to the whole world by uniting among themselves and living as brothers. In this way peace will surely reign in the world.

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Some of the Main Features of Islam.
Lordship of Allah.

Zahur-ud-Din Butt

Belief in God is the first and foremost fundamental principle of all religions, but different peoples in different countries have different conceptions of the Divine Being. The Bible often describes God as "the God of Israel. " Islam in the first place preaches God Who is above all tribal gods and national deities. Read the Holy Quran from the beginning to the end and you will not find in it any verse which sets limits to the vast and unlimited sustenance of God. He is not described there as the "God of Arabs" or the "God of the Muslims", on the other hand, He is described in the very beginning of the Holy Book as " the Creator, Nourisher and Evolver of all that exists". The Allah of the Holy Quran is not the God of a particular peop'e so that He should look to their needs only. The Holy Quran teaches that the creator of the universe has given means of physical and spiritual growth equally to all men. It has widened the conception of the Divine Being, and has at the same time enlarged the circle of the brotherhood of man, so as to include in it all nations inhabiting the earth. The doctrine that God is "the Lord of the worlds" infuses a spirit of equality and fraternity into mankind. It destroys the narrowness of mind which has been disintegrating the whole fabric of human society and had separated brother from brother under the Universal Fatherhood of God. The Unity of God is the great theme on which the Holy Quran has laid great stress. "There is no God but God" is the oft-recurring formula of the Holy Quran. There is however no trinity in the Unity which is taught by the Holy Quran. It denies all plurality of persons in the Godhead. The Omnipotent God of Islam is the creator of matter and souls. If God could not create things independantly of matter, He could not even hear and see independently of it. If God was not the creator of souls a forgiveness or salvation of the whole of first creation could have necessitated the injustice of sending them back to this world to

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be tried again, for having no power to create new souls, the earth would either have been left without any souls, or the Almighty would have been obliged to take back the salvation which He had first granted. Either of these courses could not have been consistent with Divine perfection. According to the Holy Quran God cannot take the form of a mortal human being. "Nothing is like a likeness of God" says the Holy Book (42- 11). "Do not liken him to any one of His creatures" is another injunction (16-74). Communion with God according to the Holy Quran is not attained by bringing down God to the level of man, but by man rising gradually towards God by spiritual progress and the purification of his soul from all sensual desires and low motives. The Holy Book says "He will indeed be successful who purifies his soul and he will indeed fail who corrupts it". (XCI - 8)

The Holy Quran gives various attributes of God but the attributes of love and mercy reign over all.

Every chapter of the Holy Book begins with the significant words "In the name of Allah, the most compassionate and the most Merciful." "My mercy comprehends all concievable things." says the Holy Quran. Again it says, "I am the often-turning to mercy, the Merciful" (12 -160). The Holy Book says, "Verily Allah is affectionate to His servants" (2 - 207). Thus while Islam in common with other religions takes the existance of God as its basis, it differs from others in claiming absolute Unity for the Divine Being and in not placing any such limitation to His powers or knowledge as is involved in the idea of His not being the creator of matter or soul or in His assumption of the form of a weak and mortal human being.

Conception of Divine Revelation.

Divine revelation is the basis of all revealed religions, but the principle is accepted subject to various limitations. For instance, the Hindus consider revelation to have been granted to mankind only once, the Christians and the Jews look upon it as limited to a particular people i.e. the Israelites, while others still close the door of revelation after a certain time. The Holy Quran introduces the same breadth of view into the conception of revelation as it introduced in the conception of the Divine Being. Mankind is a single family according to the Holy

Quran, which says "All people are a single nation" (2-213).

Every branch of the human family has at one time or the other received revelation from God. The Holy Quran is very clear on this point. It says :

"There is a prophet for every people" (13:7) and "Every nation had apostle" (10:47)

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Again it says, "There is not a people, but a warner has gone among them" (35:24) Before the advent of Islam every nation while claiming Divine origin for its own faith denied this privilege to he religions of other peoples. This disposition of exclusiveness engendered feelings of conciet, pride and contempt and caused discord and dissensions among the nations of earth. God is not the God of a particular people so that He should look to their needs only. His physical sustenance is not limited to a particular country or to a particular people, as in the physical so in the spiritual world. We Muslims believe in all the various prophets that have appeared in different parts of the world, without making any distinction between them. For has not the Holy Quran said :

"Say: we believe in Allah and in that which has been revealed to us and in that which was revealed to Abraham and Ismael and Isaac and Jacob and the tribes, and in that which was given to Moses and Jesus and in *that which was revealed to all the prophets from their Lord:* we do not make any distinction between any of them and to Him do we submit." (2-136). According to the Holy Quran God speaks even now as He spoke in the past, for the attributes of God cannot change and no one ever set a seal on the lips of God, says the Holy Book :—

"As for those who say, Our Lord is Allah, then continue in the right way, the angels descend upon them saying "Fear not, nor be grieved and receive good news of the garden which you were promised" (13. 30). Again it says, "Now surely the friends of Allah, they shall have no fear nor shall they grieve. Those who believe and guard against evil, they shall have *good news* in this world and in the hereafter : there is no changing the words of Allah, that is the mighty achievement" (10. 63-64).

Al Bushra or the "Good News" signifies good visions. The Holy Quran says Allah makes the inspiration to light by His command upon whom He pleases of His servants" (40-15)

Thus Islam while in common with all other religions takes Divine revelation as its basis, it refuses to recognise any limitation to it either in respect of the nations or of the individuals to whom it is granted.

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Holy Muhammad a Historical Personage.

No prophet other than Muhammad is historical. We have not got the full account of the life of Buddha, Krishna, Zoroaster, Moses, Confucius and Jesus. The lives of these great men cannot serve as guide to us in the ups and downs of human life. All what we know of the life of Jesus can be summed up in one page. Come to the Prophet Muhammad and you will find everything in its perfection. All the events of the life of the Holy prophet have been very faithfully recorded in sacred Muslim traditions. These traditions have, as William Muir has rightly observed "treasured up the minutes of the most trivial acts and sayings of the prophet". These traditions are subjected to the most stringent rules of criticism and unless a tradition is directly traced either to a companion of the Prophet or to a member of his house, it is at once rejected. Every event in the life of the Holy prophet can be read in the light of history. He is in fact more historic than Akbar and Alexander. His blessed companions have placed before us all what he said and did in his life. This is not true of the prophets that went before him. Bosworth Smi h in his book entiled "Muhammad and Muhamadanism" frankly admits that in the life history of the Arabian Prophet "there is the full light of day upon all that light can ever reach at all." It is a fact then, that the Holy Prophet of Islam is a historical personage, whose varied experiences in life, faithfully recorded in sacred Muslim traditions, furnish the best rules of conduct in all the different phases of life. And this is one of the peculiar features of Islam.

Authenticity of the Holy Quran.

There are many sacred books in existence. The well-known

are the Vedas, the Bible, the Zindavista, the Tripatrika of Buddhists and the Holy Quran.

The Holy Quran however has one peculiar characteristic feature not possessed by any other. It is the most authentic sacred book in existence. Professor Browne in his "Literary History of Persia" clearly declares that a great portion of the Avesta is missing. Valmik is supposed to have said that certain "Sutras" from the Vedas are missing. The authenticity of the Bible is being questioned throughout Europe. Professor Arnold who has translated the scriptures affirms that interpolations have crept in the religious writings of the Buddhists. The Holy Quran has remained in its purity. It is a fact which the hostile critic of Islam has to admit with its apologist. There is a verse in the Holy Quran which says "Verily We have revealed the Reminder and We will most surely be its guardian" (15:9) This is one of the most wonderful prophecies, whose fulfilment is, and shall ever be a standing testimony to the truth of the Holy Quran. Von Hammer observed that "We hold the Quran to be surely Muhammad's words as the Muhammadans hold it to be the word of God". The Holy Quran according to Bosworth is a "book absolutely unique in its origin, in its preservation...on the substantial authenticity of which no one has ever been able to cast a serious doubt". Muir who is one of the most hostile critics of Islam, admits that "there is probably no other book in the world which has remained twelve centuries with so pure a text".

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New Light on the prophecy of Jesus

اسمه احمد

Sheikh Abdul Qadir & Malik Basharat Rabbani, B.Sc.,

و اذ قال عیسی ابن مریم یبنی اسرائیل انی رسول الله الیکم مصدقاً لما بین یدی من التوراة و مبشر برسول یاتی من بعدی اسمه احمد .

"And when Jesus, son of Mary said: "O Children of Israel! surely I am the messenger of Allah to you, verifying that which is before me of Torah and giving the good news of a Messenger who will come after me, his name being Ahmad." (61 : 7)

We are here told that Jesus had given the good news of the advent of a prophet whose name was *Ahmad* comiug after him.

The Gospel of John also contains a prophecy of a simmilar nature except for the name Ahmad. Instead of Ahmad the name stated is *Paraclet.* Orientalists have ever since challanged the Quranic version of the prophecy, basing their contention on this difference of names irrespective of the otherwise resembling features of the Biblical and Quranic versions.

Jesus spoke Aramic and Hebrew. Aramic was his mother tongue and Hebrew his religious language. The present Biblical version is the translation of Aramic aud Hebrew into Greek.

A translation can never fully convey the beauty of the text. Languages have their limitations. Same is true of the people who speak them. Their limitations are sure to find reflection in their works. No wonder, we find the same here. Greek has another word, *Periklut* with a similar meaning as *Ahmad* in Arabic.

We do not stand alone in this explanation. Jack Finegan, the renowned theologian, in his book The "Archeology of world Religions" while commenting on the Quranic versions observes :-

"The possible basis for this is John 16 : 7 where in Greek the word Comforter (Parakletos) is very similiar to the word for "renowned" (Periklutos) the latter being the meaning of the names

Ahmad and Muhammad", (page 494-495).

Further corroborative evidence has been unearthed in the shape of the "Damascus Document", a scripture discovered by the end of the nineteenth century. It was difficult to date it, but a number of other scriptures called "The Dead Sea Scrolls", discovered from caves of Wady Qumran (East Palestine) in 1947-56, haved removed the mist.

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They contain copies of the "Damascus Document". This brings the period of its composition in proximity to that of the "Dead Sea Scrolls". A number of scholars believe it, now, to be a product af the 1st century A.D.

"The Damascous Document" describes the Messiah to have foretold the advent of a Holy Spirit, named '*Emeth*'.

و يو ديعيم بيد مشيحو روح قد شو و هو ايمة و بفروش

شمو شموتيهم .

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"And by His Messiah, He has made them know His Holy Spirit. For it is He who is (Emeth). "The Truthful One"., and in accordance with His name are also theirs. But those whom He hates He causes to go astray".[1]

Dr. J. L. Teicher claims this to be a reference to Christ, since in his view the Scrolls are Jewish Christian documents.[2]

Emeth in Hebrew means the Truth. When a name it means the Truthful one and a person of constant goodness (Strachan's Fourth Gospel, Page 141). It is made up of the first, middle and the last letters of the Hebrew alphabet and covers the total value of its letters. It was interpreted by the Jews as "God's Seal". Therefore it was natural that though Jesus used the name Ahmad, the eminence of the prophecy blessed by its phonetic resemblence caused the latter writers to substitute 'Emeth' for Ahmad, its Hebrew synonym.

The "Damascus Document" was compiled about thirty years after Jesus had delivered the sermon containing the prophecy about Ahmad. Ahmed is not a Hebrew word. It's synonymy and phonetic resemblence helped by the passage of time must have played on the

minds of the later writers and diverted their attention to its counterpart 'Emeth' in Hebrew.

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It is not uncommon to find letters undergoing changes when words interpass between languages. The Letter (د) of Arabic could change into (T) or (Th) in Hebrew. A vivid example of this is provided by the Arabic word Daf (دف) which is changed into Taf (تف) in Hebrew. Mohammet for Mohammad (the name of the Holy Prophet, may God pour His choicest blessings on him) is no secret.

The sounds of A, H & E are also interchangeable. 'H' being a soft letter can be easily absorbed into the preceding letter 'A' converting the component sound into that of letter 'E' a fact universally recognised by lexicographers. Therefore the phonetic resemblence of Ahmad to 'Emeth' may have led the compilers of the "Damascus Document" to understand it as 'Emeth'.

The Promised One has been called Holy Spirit and Paraclet in the Gospel. The "Damascus Document" describes the Promised One as Holy Spirit and 'Emeth'. This identifies Paraclet with 'Emeth' the Hebrew synonym of Ahmad and proves beyond doubt that the Prophecy contained in the Gospel of John is about 'Emeth' or Ahmad, the Arabic synonym used in the Quranic version of the prophecy.

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1. The Damascus Document, Page 2, line 12-13 vide "The Riddle of the Scrolls" by H. E. Del Medico, Page 388.
2. The Scrolls & the New Testament, edited by Krister Stendhal, Page 175.

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Arabic is the Mother of All Languages—XIII

The Language of the Holy Quran is a Universal Language

According to the Holy Quran its teachings are meant for all mankind and the Prophet of Islam is a universal Messenger. The following verses are in point:—

(a) تبرك الذى نزل الفرقان على عبده ليكون للعلمين نذيرا

"Blessed is He Who has sent down the Discrimination (i.e. the Holy Quran) to His servant that he may be warner to all mankind" (18 : 2)

(b) و ما ارسلنك الا رحمة للعلمين

"And We have sent thee not but as a mercy for all peoples" (21 : 108)

(c) و ما ارسلنك الا كافة للناس بشيراً و نذيراً

"And We have not sent thee but as a bearer of glad tidings and a warner for all mankind" (34 : 29)

And the holy Quran also lays it down as a fundamental principle of divine law that a messenger of God has to deliver the Divine message in the language of the people to whom he has been sent.

(d) و ما ارسلنا من رسول الا بلسان قومه ليبين لهم

"And We have not sent any messenger except with the language of his people in order that he might make things clear to them". (14 : 5)

The above verses, read together, lead to the logical conclusion that the language of the Holy Prophet of Islam should be a universal language in as much as his message is universal. This is another way of saying that Arabic is a universal language and all other tongues are its off-shoots.

In this context it is very interesting to note that numerous Arabic words which have been used by the Holy Quran exist in various languages too, so that different nations inhabit-

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ing the globe are not unfamiliar with the langnage of the Holy Quran.

The attached list contains words or their roots which are found in the Holy Quran and which exist in different languages in a modified form of Arabic. Such instances can be given in thousands.

We proceed from East to West.

CHINESE

HSIEN. good, virtuous	HSN حسن goodly.	
CHIEH, affliction	SIE اسی to be afflicted	CH/S
HSUN, merits, services	HSN حسنة good work.	
HSI, to grieve (same as CHIEH)	HS=AS اسی to be sad, afflicted.	
SHAI, niggard	شح to be niggardly.	
HSIU, to percieve by nose	HS حس to percieve.	
HSUN, guard house on highway	HSN حصن stronghold, fortress.	
CHIEN, ordain, set up	SN سن to establish a law upon.	
TSUN, imagine, guess	SN ظن to think, suppose.	
JEN, think	JN=ZN ظن to think.	

SANSKRIT

KSHAL, to wash		KSL غسل to wash.	
ATI, exceedingly		AT عتا to exceed the limit.	
SARANG, horn	(G)	SRN=KRN قرن horn.	S/K
REG, tremble		RG رج to quiver.	
GRABHA, handful		GRF غرفه handful.	
SKUT, to drop		SKT سقط to drop.	
SHAT-KA, consisting of six[1]		ST ست six.	
ANA-STRI-na, uncovered		STR ستر to cover.	
SUKRI-ya, juicy		SKR سکر juice.	
SLAKH-shna slippery		SLK زلق to slip.	
SUDH, correct		SD سد to be right.	

HINDI

ULLAS, joy	LS لذة delight.	
UN, wool	عون wool.	
UNA, sorrow	عنا distress.	
JAN, thought	ظن to think.	J/Z

1. *ست is a contraction of سدس which is not found in Sanskrit. Hence Sanskrit is later than Arabic.*

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JUG. pair	زوج pair	J/Z
GHATA. covering	غطا Covering.	
NIRA-ADHAR, without help, respect	عزر to help, respect.	D/Z
KSHIP-t, thrown	قذف to throw.	
PAR-ana, to run away	فر to run.	
DIYA lamp	ضياء light.	
JAN-na, to know	JN=ZN ظن to know.	

PERSIAN

GRIF-tan to hold گرفتن	غرف to hold in hand.	
KHAWR, low خوار	خر to fall down.	
house خانه	كن house, shelter.	
FRAKHI-den, to separate فراخيدن	فرق to separate.	
CHALIPA, cross چاپا	SLB صليب cross.	CH/S
AZIJR den, to trouble آزردن	ZR ضر to harm, injure.	
CHIRAG, lamp چراغ	SRG سراج lamp, sun	CH/S
SARUN, horn سرون	SRN=KRN قرن horn	S/K
GRAM-I respected گرامی	KRM كرم to show regard to.	
NIGRI-dan, to see نگريدن	NZR نظر to see	G/Z

LATIN

CALCO, to tread	CLC سلک to tread.	
ASSISS to, to place	ASS اسس to ground a thing.	
BRAC tea, leaf	VRC ورق leaf.	B/V
ARREGO, to lift up	ARG عرج to ascend.	
CLEPO, to conceal	CLP غلف to put a covering on.	
CORNU, horn	CRN قرن horn.	
GRAVO. to load	GRB كرب to load.	V/B
IN-STER-no. to cover over	STR ستر to cover.	
MUN-ero (MUN) give, present	MN من to bestow من gift.	
SPIRO, breathe	SPR زفر to sigh.	

ITALIAN

AGGRAPP-ire, to grasp	GRP غرف to take w. the hand.	
AGGRAV-are, to weigh upon	GRB كرب to load	V/B
AIZZ-are, to stir up	AZ از to incite.	
CALAMO, reed	CLM قلم reed.	
CIFR-are, to write	CFR سفر to write.	
COPER chi are, to cover	CPR غفر to cover.	
DE-LIZI-are, to please	LZ لذ to be pleasent.	

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RA-GGIR-are, to trick	GR غر to decieve. (RA prefix)
SCHER-no, derision	SKR سخريه derision.
AZZ-ann-are, to sieze w. teeth	AZZ عض to sieze w. teeth.

GREEK

DERKO-mai, to percieve	DRK درک to percieve w. senses.
EDO, gnaw, eat	ED عض to bite w. teeth.
ICHOR, juice	ISR عصير juice.
ICHN·US, track	SN سنه a track, path.
KALM-OS, reed	KLM قلم reed.
KLEP-to, conceal	KLP غلف to cover up.
CHRON-os, time	CRN قرن time.
OROS, boundary, target	عرض boundary عرضه target.
SEMA, mark	سيماء mark.
CHAR, to rejoice, to farewell	سر to rejoice سرح to send away.

SPANISH

HURG-ar, to excite	HRG=HRZ حرض to excite. G/Z
CAER, fall	CR خر to fall.
CO-RABATA, tie	RBT ربط to tie.
CHOCOR-eria, buffoonery	SCR سخره buffoon.
ESCAR-nec-er, to scoff	SCR سخر to scoff.
GALACHA, clog	GLK غلق wooden lock.
HORRO, free	HR حر free.
MASC-ar, to masticate	MSC مضغ to masticate
SEPTI-mo, seventh	SBT سبت week.
TORCHA, path	TRK طريقه path

FRENCH

ABBE, priest	AB اب father, reformer.
CORB-ean, crow	CRB غراب crow.
CRAC, to crack	CRC خرق to crack.
CRAQUE, fib	CRQ خرق lie.
EN-GRAV-er, to strand	GRF جرف bank. V/F
ETOFF-oir, to extinguish	ETF اطفأ to extinguish.
SAIGN-er, to bleed	SGN اتخن to shed blood.
TRIQU-er, to beat	TRQ طرق to beat, knock.
SOUD-er, to solder	SD شد to fasten tightly.
GLAP-ir, to bark	GLB كلب to bark.

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